THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have spoken not of myself; but of the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak.*"—JOHN 12: 48-50.

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THE EUROPEAN MISSION.

CONDITIONS THEREIN REPORTED IN THE SALT LAKE TABERNACLE BY PRESIDENT PLATTE D. LYMAN.

THE *Deseret News* reports that President Platte D. Lyman was one of the speakers in the Salt Lake Tabernacle on Sunday, June 30th, and gives the following synopsis of his remarks:

"He said he was thankful for the privilege of meeting with the Saints in Zion. As a rule the people of the world are not vitally interested in religion, but still the training the people of Europe have had under the mother church has left its impress on them even after they have allied themselves with other churches. The speaker stated that he had met good, honest people everywhere he had gone, some of whom have a satisfied feeling that the 'Mormon' Church is not the Church of God. They are hedged about by prejudices, and when the Elders are able to break through at times and explain the Gospel, then they are astonished. President Lyman said that the European Mission was in a good condition and the Elders were laboring earnestly and accomplishing much good. The impression that is widespread that Great Britain has been thoroughly warned is a mistaken one. There are, he said, many people in Liverpool and London and other parts of England who have never heard the Gospel and who do not even know that the Elders are in their midst. The work is growing in Switzerland, Holland and Germany and the only reason that

it is not growing more rapidly is because there are not more Elders. In Germany, especially in Dresden, the Elders were restricted very much some time ago. They were not permitted to sing or pray, but those restrictions have been removed and the Elders there are enjoying much more liberty than heretofore.

"President Lyman paid a compliment to the lady missionaries, saying that the 'experiment' had proved an unqualified success. They have accomplished as much good as the Elders have, and they are earnest, humble, industrious workers and their efforts are greatly appreciated.

"Elder Lyman said he had filled three missions in Great Britain and there had not been one day or moment that he regretted having been called to that mission. Of many hundreds of Elders who have labored under him the great majority of them were devoted and valiant servants of God. The Lord has been with the missionaries, and the Saints, and every day the speaker could see more clearly the hand of God in the great work that the world calls 'Mormonism.'

"Elder Lyman suggested that the Saints who gather to Zion should be treated with more courtesy and loving kindness. It is hard to make the Saints abroad understand that they will meet greater trials in Zion than they have met at home. 'I want to appeal to you, brethren and sisters,' said the speaker, 'to receive the Saints from abroad with love and kindness. They come here homeless, homesick and despondent, and the help of the Saints should be thrown around them until their feet are firmly established here in the land of Zion.' The speaker went on to ask the people to be thoughtful of the strangers who come from abroad, and before closing mentioned that there is one Elder laboring alone in Iceland among a dozen members of the Church. There are four Elders in Turkey, although separated from each other, but they are hopeful and energetic in their labors. In closing Elder Lyman bore a strong testimony that Joseph Smith was a Prophet of God; that he received the Gospel and thousands have received a witness of the truth."

Apostle John Henry Smith followed President Lyman, giving an interesting report of conditions in Mexico, and concluding by admonishing the young men and women of Zion to study the Spanish language in order to prepare themselves for the work in the south.

THE PHILOSOPHY OF "MORMONISM."

[*Continued from page 463.*]

"Mormonism" affirms its unqualified belief in the Godhead as the Holy Trinity, comprising Father, Son and Holy Ghost; each of the three a separate and individual personage; the Father and the Son each a personage of spirit and of immortalized body; the Holy Ghost a personage of spirit.

The unity of the Godhead is accepted in the literal fulness of spiritual declaration—that the three are one in purpose, plan and method; alike in all their Godly attributes; one in their divine omniscience and omnipotence; yet as separate and distinct in their personality as are any three inhabit-

ants of earth. "Mormonism" claims that scripture passages declaring the oneness of the Trinity admit of this interpretation; that such indeed is the natural interpretation; and that the conception is in accord with reason.

We hold that mankind are literally the spiritual children of God; that even as the Christ had an existence with the Father before coming to earth to take upon Himself a tabernacle of flesh, to live and to die as a man in accordance with the pre-ordained plan of redemption, so, too, every child of earth had an existence in the spirit state before entering upon this mortal probation. We hold the doctrine to be reasonable, scriptural and true, that mortal birth is no more the beginning of the soul's existence than is death its end.

The time-span of mortal life is but one stage in the soul's career, separating the eternity that has preceded from the eternity that is to follow. And this mortal existence is one of the Father's great gifts to His spiritual children, affording them the opportunity of an untrammeled exercise of their free agency, the privilege of meeting temptation and of resisting it if they will, the chance to win exaltation and eternal life.

We claim that all men are equal as to earthly rights and human privileges; but that each has his individual capacity and capabilities; that in the primeval world there were spirits noble and great, as there were others of lesser power and inferior purpose. There is no chance in the number or nature of spirits that are born to earth; all who are entitled to the privileges of mortality and have been assigned to this sphere shall come at the time appointed, and shall return to inherit each the glory or the degradation to which he has shown himself adapted. The Gospel as understood by the Latter-day Saints affirms the unconditional free-agency of man—his right to accept good or evil, to choose the means of eternal progression or the opposite, to worship as he elects, or to refuse to worship at all—and then to take the consequences of his choice.

"Mormonism" rejects what it regards as a heresy, the false doctrine of pre-destination, as an absolute compulsion or even as an irresistible tendency forced upon the individual toward right or wrong—as a pre-appointment to eventual exaltation or condemnation; yet it affirms that the infinite wisdom and fore-knowledge of God makes plain to him the end from the beginning; and that he can read in the natures and dispositions of his children, their destiny.

"Mormonism" claims an actual and literal relationship of parent and child between the Creator and man—not in the figurative sense in which the engine may be called the child of its builder; not the relationship of a thing mechanically made to the maker thereof; but the connection between father and offspring. In short, it is bold enough to declare that man's spirit being the offspring of Deity, and man's body though of earthy components yet being in the very image and likeness of God, man even in his present degraded—aye, fallen condition—still possesses, if only in a latent state, inherited traits, tendencies and powers that tell of his more than royal descent; and that these may be developed so as to make him, even while mortal, in a measure Godlike.

But "Mormonism" is bolder yet. It asserts that in accordance with the

inviolable law of organic nature—that like shall beget like, and that multiplication of numbers and perpetuation of species shall be in compliance with the condition "each after his kind," the child may achieve the former status of the parent, and that in his mortal condition man is a God in embryo. However far in the future it may be, what ages may elapse, what eternities may pass before any individual now a mortal being may attain the rank and sanctity of godship, nevertheless man carries in his soul the possibilities of such achievement; even as the crawling caterpillar or the corpse-like chrysalis holds the latent possibility, nay, barring destruction in an earlier stage, the certainty indeed, of the winged imago in all the glory of maturity.

"Mormonism" claims that all nature, both on earth and in heaven, operates on a plan of advancement; that the very Eternal Father is a progressive Being; that his perfection, while so complete as to be incomprehensible by man, possesses this essential quality of true perfection—the capacity of eternal increase. That, therefore, in the far future, beyond the horizon of eternities, perchance, man may attain the status of a God. Yet this does not mean that he shall be then the equal of the Deity we worship, nor that he shall ever overtake those intelligences that are already beyond him in advancement; for to assert such would be to argue that there is no progression beyond a certain stage of attainment, and that advancement is a characteristic of low organization and inferior purpose alone. We believe that there was more than the sounding of brass or the tinkling of wordy cymbals in the fervent admonition of the Christ to His followers—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

But it is beyond dispute that in his present state, man is far from the condition of even a relatively perfect being. He is born heir to the weaknesses, as well as to the excellencies, of generations of ancestors; he inherits potent tendencies for both good and evil; and verily, it seems that in the flesh he has to suffer for the sins of his progenitors. But divine blessings are not to be reckoned in terms of earthly possessions or bodily excellencies alone; the child born under conditions of adversity may after all be richly endowed with opportunity, opportunity which, perhaps, had been less of service amid the surroundings of luxury. We hold that the Father has an individual interest in His children; and that surely in the rendering of divine judgment, the conditions under which each soul has lived in mortality shall be considered.

"Mormonism" accepts the doctrine of the fall, and the account of the transgression in Eden, as set forth in Genesis: but it affirms that none but Adam shall ever have to account for Adam's disobedience; that mankind in general are absolutely absolved from the responsibility for that "original sin," and that each shall answer for his own transgressions alone. That the Fall was foreknown of God—that it was the preordained means by which the necessary condition of mortality should be inaugurated; and that a Redeemer was provided, before the world was. The general salvation, in the sense of redemption from the effects of the Fall, comes to all without their seeking it; but that individual salvation or rescue from the

effects of personal sin is to be acquired by each for himself by faith and good works through the redemption wrought by Jesus Christ. The Church holds that children are born to earth in a sinless state, that they need no individual redemption; that should they die before reaching years of accountability, they return without taint of earthly sin; but if they attain youth or maturity in the flesh, their responsibility increases with their development.

According to the teachings of "Mormonism," Christ's instructions to the people to pray "Thy kingdom come, thy will be done, on earth as it is in heaven," was not a petition for the impossible, but a foreshadowing of what shall eventually be. We believe that the day shall yet come when the Kingdom of God on earth shall be one with the Kingdom in Heaven; and one King shall rule in both. The Church is regarded as the beginning of this Kingdom on earth; though until the coming of the King there is no authority in The Church exercising or claiming temporal rule or dominion among the governments of the earth. Yet The Church is none the less the beginning of the Kingdom, the germ from which the Kingdom shall develop.

And The Church must be in direct communication with the heavenly Kingdom of which the earthly Kingdom when established shall be a part. Of such a nature was The Church in so far as it existed before the time of Christ's earthly ministry; for the biblical record is replete with instances of direct communication between the prophets and their God. The scriptures are silent as to a single dispensation in which the spiritual leaders of the people depended upon the records of earlier times and by-gone ages for their guidance; but on the contrary, the evidence is complete that in every stage of The Church's history the God of heaven communicated his mind and will unto his earthly representatives. Israel of old were led and governed in all matters spiritual and to a great extent in their temporal affairs by the direct word of revelation. Noah did not depend upon the record of God's dealings with Adam or Enoch, but was directed by the very word and voice of the God whom he represented. Moses was no mere theologian trained in the bookish chronicles of earlier times; he was not dependent for his authority or acts on what God had said to Abraham, to Isaac, or to Jacob; he acted in accordance with instructions given from time to time, as the circumstances of his ministry required, unto him. And so on through all the line of prophets, major and minor, down to the priest of the course of Abia unto whom the angel announced the birth of John who was to be the direct fore-runner of the Messiah.

When the Christ came He declared that He acted not of Himself but according to instructions given Him of the Father. Thus the Messiah was a revelator, receiving while in the flesh communications direct and frequent from the heavens. By such revelation He was guided in His earthly ministry; by such He instructed His disciples; unto such He taught His apostles to look for safe guidance when He would have left them.

During His ministry in the flesh Christ called and ordained men to offices in The Church. We have a record of apostles particularly, numbering twelve, and besides these, seventy others who were commissioned to preach,

teach, baptize and perform other ordinances of The Church. After the departure of Christ, we read of the apostles continuing their labors in the light of continued revelation unto them. By this sure guide they selected and set apart those who were to officiate in The Church. By revelation, Peter was directed to carry the Gospel to the Gentiles; which expansion of the work was inaugurated by the conversion of the devout Cornelius and his household. By revelation, Saul of Tarsus became Paul the Apostle and a valiant defender of the faith. Holy men of old spake and wrote as they were moved upon by the Holy Ghost and depended not upon the precedents of ancient history nor entirely upon the law then already written. They operated under the conviction that the living Church must be in communication with its living head; and that the work of God, while it was to be wrought out through the instrumentality of man, was to be directed by him whose work it was.

[TO BE CONTINUED.]

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

BUSINESS in Salt Lake City realty is quite active at present.

D. H. CHRISTENSEN of Provo has been appointed superintendent of the Salt Lake public schools.

IT is hinted that the general offices of the Union Pacific Railroad may be changed from Omaha to Salt Lake City.

MAJOR RICHARD W. YOUNG of Salt Lake has returned from the Philippines after an absence of over three years.

SETTLERS in the Big Horn Basin, Wyoming, will soon have the advantage of telephone communication with Salt Lake.

GROUND has been broken for the erection of a new training school and gymnasium for the Brigham Young Academy at Provo.

A NEW directory of Utah county has just issued from the press. It gives the county a population of 38,957, and Provo, its chief city, one of 7,422.

A WEEKLY half-holiday has been inaugurated in Salt Lake, all business houses having decided to suspend operations every Wednesday afternoon.

IT is reported that Mayor Thompson of Salt Lake City intends erecting a $300,000 theater on property recently acquired on East Temple street.

ELDER W. A. CLAYSON, doing missionary work in the Eastern States, died in West Virginia on the 1st inst. His remains will be shipped to his home in Colonia Juarez, Mexico.

GOLD WOOLLEY, a former resident of Salt Lake City, and the son of Orson A. and Alice Goddard Woolley, died at his home in Alberta, Canada, on June 29th, from erysipelas. He was 20 years of age.

ROBERT SHANKS, delivery man for Z. C. M. I., Salt Lake, had a narrow escape from death on the 29th ult. While driving across the Rio Grande Western track near Murray, a train bore down on him, killing the horses, capsizing the wagon and throwing Mr. Shanks violently to the ground. His injuries, fortunately, were very slight.

MRS. JANE WILSON of Holliday, Salt Lake Co., died on the 1st inst. from gunshot wounds, inflicted by boys shooting promiscuously in that vicinity. They fired into the house in which the woman lived, and one of the bullets entered her neck, causing a fatal wound. The boys are now in custody, with a serious charge staring them in the face.

A SAD accident, resulting fatally, occurred at Spanish Fork on Wednesday the 26th ult. While playing with a 22-caliber rifle, Archie Griggs, aged 11 years, pointed it at Christie Creer, the twelve-year-old daughter of Orson Creer, with the result that the weapon was discharged and the little girl was shot through the head, from which she died two hours later.

THE HYGIENE OF FASTING.—Almost all the great founders of religions have deemed it salutary to prescribe a certain amount of fasting for their disciples. The reason for this (says a writer in the *Blätter für Volksgesundheitspflege*) is not only the knowledge that it is well for man to conquer his bodily desires, but also the experience that most persons eat too much. To overload the stomach with food is not less unhealthy than to deluge it with beverages; the more nutritious the food the more hazardous are the consequences when excess is habitual. Of all the sins of nutrition, the immoderate use of meat is certainly the most grievous. It gives to the body in a form that is favorable for easy assimilation the albumen that is absolutely necessary to life, and hence the earliest effect of its excessive use must be to surcharge the body with nutrients. The chief point here is the critical examination of what is called hunger. Many persons believe any and every sensation of hunger must be satisfied immediately, but this is a great mistake. An equally great, if not worse, mistake is the opinion that one must eat until a sense of satiety arises. These two mistakes combined lead to an unfavorable development of the human body, for the weight of the body grows to a degree that is detrimental to the activity of most of the chief and finer organs. For every stature an approximate weight may be stated that may be accepted as normal, and in accordance with this weight are adjusted the vital organs, particularly the heart. When a heart has volume sufficient only for a body of 150 lbs., and is put to work to satisfy the demands of a body of 200 lbs., it soon shows that it is unequal to its task. It is just as if an engine that was built to pull only a prescribed weight were used to pull a large additional weight. The activity of the other organs as well as of the heart is hindered by the fat that is deposited about the latter. Excessive nutrition injures the mental capabilities also. Of the particular consequences of excessive nutrition, such as hypochondria and the gout, it is hardly necessary to speak.

THE LONGEVITY OF WOMEN.—In the tropics it is a recognized fact that the duration of life among women is much longer than among men, and the causes which contribute to this end seem to hold good for all climates. A well known medical expert on the subject of colonial life maintains that exposure to fatigue, chills, irregular meals, and the frequent taking of alcohol account for men dying quicker in the tropics than women, who avoid all these causes. And unquestionably the same reasons have contributed to female longevity in this country. But the balance of life will be more evenly adjusted in another generation or two, since women are more and more entering into competition with men every day.

EVEN in the darkest hour of earthly ill, woman's fond affection glows.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 18, 1901.

EDITORIAL.

FAITH IN GOD NATURAL.—"The fool hath said in his heart, There is no God." It was the Psalmist David who gave expression to the foregoing. Evidently in his day and generation there were those around him who sought to deny the existence of Deity, as there are those in this dispensation who stand upon the same footing. Their reasoning faculties had become impaired, perverted, and they endeavored, with all the power at their command, to promulgate the doctrine which they had become such ardent believers in. They attributed their being upon the earth, their all, to natural causes, forgetting the while that nature itself was nothing more nor less than the guiding hand of that very Being whose existence they fain would have denied, manifesting itself in controlling the elements and in making so-called nature shine forth in all its loveliness. Did it ever occur to those who are of such a turn of mind to-day, that so far as their own individualities are concerned, they are among the weakest of the weak, and could do practically nothing if left to stand upon the theories they advanced? Could mortal man expect to accomplish anything at all if left to his own resources? Nay, verily; for the very moment he attempted it, that moment would he realize more keenly than ever before, his inherent weakness, his total incapacity, unless strengthened and guided by that unseen power which, in his rash imaginings concerning the wonder-workings of the universe, he had attempted to explain away.

It is just as foolish to suppose that things exist as they do without a head, as it is to fancy earthly governments operating and controlling their affairs minus the officers appointed for that purpose. There must be a head. As mankind require one, so also do all organisms or organizations require one, and if, as the fool says, There is no God, whence comes the universe with its numerous planets, orbs, satellites, etc., all moving in regular order and exciting the wonderment of humankind? What causes the sun to shine by day, the moon by night; the seasons to roll round with such scrupulous precision; the grass to grow, the flowers to blossom, the fruits to mellow, the earth to yield forth her increase, if it be not due to that controlling, invisible Hand at the helm of all creation? Upon what theory does the infidel account for all this, if at the very foundation of the same he feels not a sense of some superior power, some *something*, dictating, controlling and guiding these phenomena?

In his day the Apostle Paul declared that without faith it was impossible

to please God: "for he that cometh to Him must believe that He is and that He is a rewarder of them that diligently seek Him." And thus it is; it requires a faith to perform the simplest duty, the lightest task, and without this agency within the human soul, nothing could or would be accomplished; and as faith in God is the basic principle of true religion, and true religion consists in the highest morality, as well as a deep sense of obedient allegiance to the Father, the infidel, so-called, confesses to belonging to a type of humanity of which there are very, very few among the civilized children of men. They may profess a disbelief in Deity, but behind it all is that potent force, that intuition, which immediately gives the lie to the profession. Fools, then, of whom the Psalmist David wrote, belong to a class whose numbers are infinitesimally small.

BE PATIENT, BRETHREN.—Already, the year fast speeding to its destination has witnessed the departure for home of some of our most valiant workers in the mission field. And the probabilities are that in the few months to come many more will follow in their wake, having done all required of them at this time in preaching the Gospel to the nations of the earth. In this connection, however, conditions are such that a word of caution and advice may not be out of place to those now remaining. It has become proverbial among the Elders, and especially among those laboring in Great Britain, that two years' service absolves them from further responsibility, and that, therefore, at the end of that time they are at perfect liberty to lie supinely down in hourly expectation of a release. We desire to impress upon the Elders that such a condition arises from an improper understanding of their position; for the idea that two years, or any other specific length of time constitutes a mission, is altogether erroneous and not in harmony with the spirit of a missionary's calling. We fully appreciate the fact that a return to home and loved ones after two years or so in the mission field is a very desirable and quite natural tendency; but it should be borne in mind that these matters are in the hands of those who are in authority, and that the promptings of the Holy Spirit constitute an important factor in dictating, controlling and directing all such things. There is no desire to keep the Elders longer than their services are actually required, and they should be content to remain till a release comes to them legitimately, and to continue working with might and main until such a period arrives. Then they will depart for home with feelings of joy and satisfaction, knowing that they have done all required of them, and being assured that their faithful labors are worthy a Father's blessing. The successful missionary is he whose love for the work is so great that he fears his release will be forthcoming before he has accomplished that which he desires to. Such a man regrets leaving, and we believe, speaking generally, that this is the spirit which usually characterizes those who truly understand the position which they occupy. Be patient, brethren, and success and everlasting joy will crown your efforts in the mission field.

A. B.

WE call attention to an article in this issue of the STAR entitled The

Hygiene of Fasting, which ought to be of special interest to the Latter-day Saints. The article referred to, from a physical and hygienic point of view, is full of good, sound reasoning—facts which scientific study and investigation have proved to be correct—and is another argument in favor of the Word of Wisdom, revealed to the Prophet Joseph Smith in 1833, and taught and practiced by the "Mormons" during the period intervening.

ACCEPT GREETINGS.—The *Woman's Exponent*, that tireless worker for the sex it represents, has opened a new volume, the thirtieth since its commencement. Sister Emmeline B. Wells is still at the editorial helm, directing and managing affairs with an energy worthy a woman half her years. The STAR greets the *Exponent*, and sends o'er the sea hearty good wishes for its continued prosperity.

WE have received a very interesting letter from President Lyman, which will be presented to our readers next week. He and Sister Lyman are well and enjoying their travels. They completed their labors in Switzerland on Monday last, and, according to the published program, are now traveling in Germany.

THROUGH courtesy of the Dominion Line we learn that the s.s. *New England*, which sailed from Liverpool on the 4th inst., arrived safely at Boston at 7 a.m. on Friday, the 12th inst.

DURING the week we had a call from Elder and Sister Dan C. Kimball and the baby, who came over from Rawtenstall to see friends arriving on the *Commonwealth*.

ARRIVALS.—The following Elders and Lady Missionaries from Zion arrived in Liverpool per s.s. *Commonwealth* on Thursday the 11th inst.: For Great Britain—William F. Toller, Ogden; Alexander C. Patterson and Elizabeth Patterson, Hooper; Jane Woodward, Franklin, Idaho; Olive Edna Clark, Salt Lake City. For the German Mission—Julian Emerson Young, Thomas A. Hooper, Jr., and Charles Meyer Morris, Salt Lake City. For Scandinavia—Hans Peter Poulsen, Plain City; Arthur Halverson, Marriott. For the Swiss Mission—James Louis Barker, North Ogden; Daniel F. Harding, Willard.

Moroni Rees of Cherry Creek, Idaho, also came with the company, his purpose being to visit his old home in Glamorganshire, South Wales, and incidentally renew old acquaintances, after an absence of 33 years.

APPOINTMENTS.—Elder Alexander C. Patterson and wife, Elizabeth, have been appointed to labor in the Scottish Conference; Sisters Jane Woodward and Olive Clark have been assigned to the London Conference, and Elder William F. Toller to the Manchester Conference.

Elders Henry H. Blood and Caleb D. Brinton have been appointed to preside over the Grimsby and Sheffield Conferences respectively.

RELEASES.—The following Elders have been honorably released to return

home, sailing from this port per s.s. *New England*, August 1st.: President William B. Armstrong of the Grimsby Conference; William H. Gardner and George Bowman of the Scottish Conference; Fred. G. Clark of the Nottingham, and President Samuel J. Parrish of the Sheffield.

DEPARTURES.—The s.s. *Commonwealth*, sailing from this port to-day, had aboard the following Elders, honorably released to return to their homes in Zion: Cyrus W. Gold, Arthur E. White, William B. Baker, Richard E. Davis, Milton B. Shipp, Alma J. Lindsey, Knut A. Anderson, James L. Jenson, Alfred Anderson, Joshua J. Summerhays and F. M. Christiansen. The following persons, who have been visiting in and about Great Britain for some time past, were also passengers on the same boat: Ebenezer Beesley, Richard Collett, George F. Cowley, James D. Murdoch and wife, Miss Adeline Thackeray and John Gillespie.

OF SPECIAL IMPORTANCE!

[Under this heading will appear from time to time items of special importance to Conference Presidents and all others engaged in the ministry throughout the European Mission. These items should be carefully read in order that the Elders may keep in touch with the suggestions offered, and be able to apply them to their work in the mission field. New and improved methods may be adopted from time to time, and these should be carried into every mission and conference as soon as the instructions are received. To locate these items, reference should be made to our table of contents on the last page.—ED]

"STARS" WANTED.—Volume 33, 1871, either complete or in portions, is wanted at this office.

PRESIDENTS of Conferences would oblige by sending in their statistical and financial reports as soon after the close of each month as possible.

THE STAR solicits from Presidents and Clerks of Conferences or districts, condensed reports of district meetings, the same to be sent in without unnecessary delay.

TO CORRESPONDENTS:—In writing to this office, it is desired that correspondents segregate the items referred to, using a separate sheet for emigration matters, orders for books and tracts, financial affairs, articles for the STAR, etc., so that each, upon receipt, may more easily be referred to the respective heads of these departments. If this rule is observed, prompt attention will be given every item, and nothing of importance be overlooked.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT FREDERICK A. MITCHELL writes from Newcastle as follows, his letter bearing date of the 9th inst.:

"We added two new members to the fold by baptism last Sunday, Elder

Parley F. Smith officiating. Brother Smith left at 4 p.m. to-day for Rotterdam on a visit to the Continent. He will not return to Newcastle, but will go from London to Liverpool, at the time appointed for his sailing, as per his release to return to Zion. Elder Smith has performed a faithful mission, and has endeared himself to the Saints and many friends in the Newcastle Conference, where he has labored during the whole time of his mission. We wish him a safe journey to his home and friends."

In a later letter President Mitchell reports having visited West Hartlepool, where four new members were added to the fold by baptism, Elder Jones officiating in the ordinance.

Brother E. W. Roote writes as follows from Brighton, England, under date of the 9th inst.:

"I am writing to ask you to kindly record the death of Brother Charles Mills who passed away this morning at 6:30. Brother Mills was 68 years of age last August. He was baptized and became a member of the Church in 1852, and remained a faithful Latter-day Saint till death. A short time ago I heard him bear a strong testimony to the truth of the Gospel, although he was so ill he could scarcely stand. Brother and Sister Mills will be kindly remembered by many of the traveling Elders who have labored here in Brighton during these last 40 years, as their house was always open to receive the servants of God who were welcome at all times to share with them such things as their humble means afforded. His greatest desire was to gather home to Zion; but he had been a confirmed invalid these last five years and of late has been quite helpless. He leaves a widow, one son and three daughters to mourn his loss, and we feel to say God bless and strengthen them in this their time of tribulation. Happily they are all in the Church, and realize that the Lord knows best what to do in all things. Brother Mills was an Elder."—Utah papers please copy.

Elder Andreas Peterson sent the following from Boston under date of the 1st inst.:

"It gives me pleasure to report the safe arrival in this city of the company of Elders and Saints which left Liverpool on June 20th by s.s. *Dominion*. We reached Portland on Sunday morning, June 30th, after a pleasant voyage. We all landed without difficulty, and are now on our way to Utah. All seemed to be well satisfied with the treatment received on board, and it is also our opinion that the company left a good impression with the officers and employes of the vessel."

President George Q. Morris of the London Conference reports conditions quite flattering in Southampton, where a district Conference was held last Sunday. He says the branch there is flourishing, and has a membership of about thirty, but regular meetings are usually attended by between forty and fifty. On the 4th of July, by way of proper observance, seven persons were baptized into the Church.

Sunday School Outing.—The summer treat and outing in connection

with the Northampton Latter-day Saints' Sunday school, was held at Blisworth on Saturday, July 13, 1901. A free "tea" and trip was provided for the members of the primary division. These were joined by the members of the advanced class, parents and friends. The day's exercises, which included races, games, etc., were carried on from 2:15 until 7:30 p.m., and then the tired but happy party wended their way alongside the canal to the station, and embarked for Northampton. All arrangements were made by Superintendent Nichols and his willing helpers. The spirit of love and fellowship, which characterizes the Saints, was noticeably present; each one working for the happiness of others and making a harmonious body of happy people. The muster totalled forty, twenty-six adults and fourteen young people, and the outing represents the first effort of the Sunday School. It was a decided success, financially and otherwise, and will be an encouragement for future effort.—ALFRED E. BRUERTON, Corr.

DISTRICT MEETING.

ELDER H. WALLACE BODEN, clerk of the Manchester Conference, submits the following for insertion in this week's STAR:

"The Elders, Saints and friends of the Bolton, Heywood, Bury, Moorside and Tyldesley branches of the Manchester Conference, convened in district meeting capacity, at Central Hall, Bolton, on Sunday the 14th inst., at 2:30 and 6:30 p.m. The speakers at the first meeting were Elders Downs, Webster, and Tucker, who very ably explained a number of the principles of the Gospel. At the evening service, the room was fairly 'packed' there being upwards of two hundred and fifty present. All drank in eagerly, the precious truths as they dropped from the lips of President Bramwell and Elder Birchall. Peace and harmony prevailed, and there was a rich outpouring of the Spirit of God.

"For some time now, organized opposition has been waged against the Bolton Elders. At our street meetings a number of local preachers, claiming that they are 'Saved' Christians, have conducted themselves as anything but gentlemen. Many times they have broken up our services, held anti-'Mormon' meetings, and in divers ways, sought to poison the people's minds against us. The result is, people are beginning to talk about us and desire our literature, that they may read and learn of our belief. Hundreds flock about us at our open-air meetings, and many are earnest investigators. 'Truth, crushed to earth will rise again.'

"We are not discouraged, but feel that the Lord is using our enemies as instruments in His hands to bring about His mighty purposes.

"On the 28th inst., at 127 Union Street, Oldham, we hold another district meeting, to which we invite all Elders, Saints and friends."

"FROM GLORY TO GLORY."

"Is there progress in heaven?" is the question asked by the *Chicago American*. Is there, in other words, change, growth, improvement in the future life, or is that life, as was formerly very largely imagined, one of eternal sameness, or never ending monotony? The paper mentioned replies

to its question by this series of questions, all of which are suggestive of the truth on this matter:

"What is the essential characteristic that intellect would ask for in an ideal eternal abode?

"Is it not PROGRESS?

"Is it possible to conceive of happiness without change, and especially without improvement?

"Can we conceive of the same songs being sung forever through endless billions of years?

"Can we conceive of the same conversations, the same thoughts, the same mental attitude?

"Can we, in short, conceive a condition in which QUESTIONS do not come up for mental discussion? Where the mind works there must be progress and growth. We cannot conceive eternal happiness without mental activity, and hence without growth."

There are two sources from which the enquirer may draw information as to this important subject. One is the revealed word, and another is logical deduction.

The Scriptures tell us that there are degrees of bliss in the future, just as one star differs from another in brightness. It explains that some are to be "rulers" over "five," and others over "ten cities." That certainly indicates the possibility of progress. For no intelligent being can be occupied as a "ruler" without acquiring new ideas, new impressions, more experience, and thus qualifying himself for an enlarged field of activity. The future state must either be one of progress, or a nirvana without individual consciousness, without individual activity.

But there is no doubt of eternal progress. Reasoning from analogy, the conclusion is certain. Here the infant grows physically and intellectually, until it develops, possibly, into a Newton, or a Shakespeare. The development must continue. And when the elements that here retard progress are eliminated, it will be rapid.

The doctrine of eternal progression has been very clearly taught in the Church of Jesus Christ of Latter-day Saints by its inspired leaders. It is proclaimed as the very law of our being. That which does not advance retreats. That which does not go forward goes backward. There is no inertia in the universe. Variety is exhibited in all the works of the Creator as seen in the physical world. It is certainly the same in the spiritual spheres, and of this there is no doubt when modern revelation is comprehended.

It should be said, however, that the exact conditions of a future life have never been fully revealed in any revelations recorded for the instruction of mankind. The Apostle Paul was permitted to see much of the glory on the other side of the veil, but not to record his impressions. The Prophet Joseph, too, in the Kirtland Temple, in one of the most glorious visions ever given to man, beheld "the mysteries of His (God's) kingdom," but he was commanded not to write about them, beyond the statement that they "surpass all understanding in glory, and in might, and in dominion."

"Neither," he adds, "is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit." This is,

at present the position of the revealed word as to the details of a future life in happiness. They are veiled to mortal eyes, for the wisest purpose. But this much is perfectly clear that the happiness of the redeemed will be perfect, and that one feature of that happiness is the possibility of progressing in intellect, in wisdom, power and glory. In the language of Paul: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "From glory to glory" is the motto of "heaven."—*Deseret News.*

OUR AMERICAN BUDGET.

(*Items Culled from the Latest Dispatches*).

ABOUT 20,000 steel workers are out on strike in Pittsburg.

WEDNESDAY the 10th inst., was the hottest day on record in Chicago, the temperature reaching 104 degrees.

A DISPATCH from New Orleans states that about 6,000 horses are expected to be shipped to South Africa in a few days, and 10,000 within two weeks.

THE State Department at Washington, D. C., has received $95,000 of the amount of the American indemnity claim against Turkey, through the Legation at Constantinople.

BULL fighting exhibitions are being conducted at Omaha and at the Pan-American Exposition at Buffalo. The exhibitions have aroused a tremendous outcry, pulpit and press alike denouncing their brutality.

THE *New York Journal* publishes an interesting interview with Senator Chauncey Depew, cabled from Paris, where Mr. Depew is now on a holiday. He says that Germany is America's most hostile competitor in trade and in other respects, and that he believes the issue will be fought on sea, and hence the immediate necessity of a great United States Navy.

A TERRIBLE accident took place near Denver, Colorado, on Thursday, the 11th inst. A magazine, which was filled with dynamite used for blasting purposes in the construction of a new railway exploded, and eight men were blown to atoms. Fragments of the bodies strewed the ground over a wide area. The explosion is believed to have been caused by the excessive heat that prevailed.

ON Sunday last Mr. C. D. Graham, for the fifth time, made a successful passage of the Niagara Rapids. He was, as on previous occasions, enclosed in a barrel, and was fished out near the whirlpool. He was then found to be partially suffocated, but the attention of his associates soon resuscitated him. Thousands of persons witnessed the exploit, including large crowds from the Pan-American Exposition.

THE total imports into the United States during the past year were of the value of $822,756,533, while the value of exports was $1,487,656,544. Compared with the figures for the previous year, the imports show a decrease of $27,184,651, and exports an increase of $93,173,462. The figures relating to the trade between the United States, Hawaii and Porto Rico are not included in the above returns.

A BRIDGE over a ravine 80 feet deep on the New York, Chicago and St. Louis Railway near Springfield, Pennsylvania, collapsed on the 11th inst. under the weight of three wagons laden with rock. The wreckage fell on some laborers who were at the bottom of the ravine, killing nine and injuring eight. The victims were mostly Italians. The bridge was thought to be unsafe, and the men were engaged in filling in the ravine.

ON Wednesday, the 10th inst., the westbound Chicago and Alton passenger train collided with a freight train near Norton, Missouri. Both were going at a rapid rate of speed, and the impact of the collision was so violent that both engines were destroyed and the forward cars telescoped. Both engineers, the freight conductor, an express manager,

two women, and two men, supposed to be tramps, were killed outright, while about twenty-five others were more or less injured.

A DISPATCH in the New York *Sun* says that on Sunday last a half-drunken negro in a train in South Carolina shot and killed one white man and fatally wounded another. Then he emptied his revolver by rapid shots, fortunately without doing further damage. The enraged passengers then seized the negro, and dragging him to the platform at the end of the train hurled him therefrom over a trestle bridge, ninety feet high, over which the train was passing at the time. The negro was instantly killed.

THE SOUL'S DISCOVERY.

I have found Thee, O God!
Not in cold temples made with human hands,
But in the broad beneficence of skies,
And in the flowering-time of meadow lands.

I have heard Thy Voice,
Not in the pauses of a priestly prayer,
But in the tender whispering of the leaves,
And in the daily breathings of the air.

I have felt Thy Touch,
Not in the rush of world's delight or gain,
But in heart-breaking agony and tears,
And in the slow pulsations of strong pain.

I have known Thy Love,
Not when earth's flattering friends around me smiled,
But in deep solitude of desolate days—
Then wast Thou very gentle with Thy child!

I have seen Thy Face,
Not only in the Great Light of the Cross.
But through the darkness of forgotten graves
And in the dawning recompense of loss.

Yea, I have found Thee, God!
Thy breath doth fill me with a fire divine—
And were a thousand worlds like this my foes,
The battle would be brief—the victory mine!

MARIE CORRELLI in *The May Book.*

DIED.

HODGE.—At 54 North Seventh West street, Salt Lake City, June 25, 1901, of general debility, Christenia Hodge, wife of William Hodge; aged 70 years, 9 months and 29 days; born in Glasgow, Scotland.

DOUGLASS.—Ellen McCormick Douglass, wife of Brother Alexander Douglass of Burnbank, Scotland. Deceased was born in Mayo, Ireland, November, 1835, and died July 13, 1901. Though she never affiliated herself with the Church, she was ever ready to minister to the wants of the Elders, many of whom have partaken of her gracious hospitality.

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